

Tuesday, February 28, 1967

Must Remain in
Transcription Room

Let me remind you just a few words of your financial obligations. It's the end of the month - you know what I've said and also you must know that I will adhere to it. So that unless you pay or I hear from you and I give consent, about whatever arrangements, I am liable to cross your name off the list. So try to understand it. The responsibility for people of this group is something you have to learn. This is part of ordinary life. But many times if you don't learn it in ordinary life, ~~you~~ you'll never learn it () to the possibility of a development of an inner life. Inner life will never listen to something that is not in authority and that speaks with knowledge and speaks from consciousness. It will never follow any particular command in which inner life cannot be connected by means of conscience, and it will never be any inner life to speak of when it has no will. So for these three requirements, if you are aiming to become a man you have to learn and this is one of the means of learning. The second thing you have to learn is to be able to understand each other, that you know that each person including yourself is mechanical, that you cannot help what you are doing, that you are constantly a reactive and a reacting creature, that you act on certain things which are acted on you, that you do not act on your own, that you're constantly dependent on other people and circumstances which influence you. And that each person is subject to that particular kind of a law of unconsciousness. It is a state that is described on earth as being unconscious, that one

is that kind of a creature and it is unfortunate and you can say you don't want it; nevertheless, that is the fact and if you don't do anything about it in the sense that you're ~~not~~ willing to accept it, you will never get anywhere at all. When you start accepting it, it sometimes is a little easier to accept the fact that someone else is mechanical and for a little while you can still continue to think that you are not but when it is really mechanical, you have to accept the person for whatever he is and there is no room for further ~~more~~ criticism because in criticizing someone else you criticize yourself. Because you are ignorant. The form of criticism you direct to someone else is really criticism of yourself because you are stupid. You expect something different and of course you shouldn't. You should know what a person is and how they behave and also how they behave towards you and your reaction in the form of criticism is nothing else but a reaction. It is not on your own saying that now you wish to criticize. How to understand such manifestations of someone else. That of course is the tremendous difficulty. It is the kind of conscious suffering, intentionally made when one exposes oneself to the forms of behaviour of other people. This is the suffering that Gurdjieff talks about. It is the suffering that belongs to a further development of the possibility of the Soul. After you have already gone through this ~~psychological~~ particular triad of observing and becoming conscious and participating and actually looking at yourself to see in what conditions you still could profit more and more by creating such conditions for yourself which are a little unusual. With that then comes this conscious suffering, this willingness to take each person, everybody, no one excluded, for whatever they are and to test for yourself, like a

thermometer to see if you are actually conscious or you know a little bit about unconsciousness. You can measure by the amount of criticism you have for someone else. The way you think that you ought to know how to run things or that you know better or that nobody else really knows it and that everybody else is stupid but you. It is a long period before you get to that stage and at the same time it should be an aim. And as a general task, for instance, you should select that for one day with ten people you will meet, that you select ten people with whom you will be utterly neutral. Not liking them - that ~~inmix~~ isn't necessary - but don't waste any energy in the ordinary mechanical reaction towards them. And select of course those people for whom you have animosity - who are your enemies - you do not like this and to whom you constantly will react - try to single them out and see to what extent you can actually prevent yourself from having this kind of a reaction. Not necessarily that you don't express it because you have it just the same. But if you do feel such a state coming up wishing to express, that then you wake up. If you don't do that, it creates a great deal of difficulty in yourself because it is then like an emotional condition under pressure which at times will come out as an explosion and it will then at such a time destroy much more than it is worth. If you can not contain it, then it is far better to express it. But if you cannot express it and have it then you can use it for the purpose of waking up and in this sense that what will be helpful is the development of your emotional body - Kesdjan. It is Kesdjanian food and is immediately available for you if you wish to go through this difficulty. All of that is emotional - of trying to stand, to tolerate, to understand if you can, and, if

possible, even to have the proper attitude towards such people who always affect you in a more or less negative way. Now what questions are there tonight?

George Simich: Mr. Nyland, according to my steady experience for almost one year, trying not to eat one day each week, I find how much I can (). And that I can say I eat and drink different - much less. There is no more desire for (). What I know I can say that I don't strive to become aware () by the means of austerity. I know that somewhere myself becomes identified with austerity which my body was. Austerity was not, I think, cause of my awareness - it was result of my awareness. Thanks to this (habit) of overeating, I experienced that I can say as I am moving from changeable into something unchangeable - something permanent - I think I can say today after all these things through what I passed () - I know a little more about the habit. I know a little something more about unnecessary, about simplicity, about nakedness and (essentiality) All these terms, words, come much better light than before austerity experience.

Mr. Nyland: It is good George. But don't make austerity your God.

George: No, no. But it's very hard to ~~me~~ explain, Mr. Nyland.

This you know that I almost have nothing more than this austerity - ()

Mr. Nyland: No it is quite right and austerity need not only apply to the body. It also applies to the feeling or the unnecessary ~~x~~ thoughts, and I would ~~expmz~~, () this now by giving into the

body and not giving into the mind, and that a lot of times giving into the feelings and not to the body. It is necessary in austerity to have someone who is really commanding austerity. It is also you. It is your essence. And you have discovered that it can exist ~~in~~ when one goes through the experience of doing without. Then of course what one then still has is much more ~~in~~ deeper, away from the surface, much deeper and towards essence than ordinary life. Also the manifestations of the body which may be in austerity sometimes thing that is reduced to practically nothing. Also that has to become subject to the law of command of something that is superior to any one of the three centers. So austerity may come originally from states of awareness in which one knows that certain things are really not necessary and then I live in austerity. Austerity also has to produce a state of being ~~much~~ awake. It goes hand in hand, you see, but I judge, in a state of awakening, if I want to be austere or not. And in order to make sure that austerity is not a habit or, as I said, has not become a God, I will sin against it. I will take a day in which I will overeat intentionally. I will talk, talk, talk, for one day, if I think I can control it. I have to make sure that under any conditions I can stop it. So sometimes I take a day of austerity only half the day. The rest I don't. Sometimes five minutes, austerity, five minutes not. I want to become master of the functions of myself. And when I say "I" - it means "I". Not my mind and not any particular feeling I have. And not a law that someone else has given me. But it has to be something that becomes now an entity for myself, which then could become for me a guide. And under the influence of that

guide, that what is my body and that what is all the different organs ~~mixing~~ and functions of my body, have to be under that kind of a command. I can command it to go to the left or to the right. I can make it stop; I can make it go. It is there for me, to be used as a servant, and when I say - you go without food - it goes without food. It will rebel - I know. At the same time, that what is "I" almost would say, if you don't do it, I'll (put it) unpleasantly - I'll ~~make~~ make it much worse. There are tendencies in the body which are not eliminated by just not eating. There are habitual forms of behaviour to which I'm used, and it is not necessary to () them. Many times the different things that belong to a body have to be brought out to light, for me to see them, and (to admit them). Expressions on the face, the way I can push up my eyebrows, the way I can look at someone - all of that ~~would~~ would belong to austerity if I want to eliminate them, you see? It is not only food. It is many, many things of my manifestations almost, I would say, to the last drop. All my manifestations - physically, emotionally as well as intellectually. All the different habitual patterns of myself - everything that belongs to me as a personality, if I want to describe it - physically and psychologically. That what makes me up the way I am. (What always has made) me what I am now. And how it is, if "I" is there, it can command. This "I" can command my body to behave the way it ought to behave and (not) dependent on the circumstances that surround it, in which I find myself and which may require at a ~~certain~~ certain time a certain kind of activity. If I emphasize austerity, I will not be able to use my body. If I starve it too much, it is not right. That is why I say - it is not my God. It's only a means. It's a

means to something that I consider a different kind of a state, (in) which of course I'm conscious, and where my conscience will tell me what is allowable for my body to do or not. And if I say yes, then I ought to be able to say no. If I have a free choice and a free will, I can do whatever I please if it pleases "I".

George: All this what you say, you know and () - I come to one conclusion (going to starving - from starving you know, more or less) I come to one, say, condition for Work. I was able to see (all these three center) in one moment you know, ~~xx~~ reduce it to the minimum and (with this moment you know) () - of course I find a relationship in this three () you know, no doubt. Or first one thing in every day life - you know, maybe I've eaten too much and I cannot () you know - there is no chance for Work. But days in which I can find relationship between first food and second food, where I can really Work better - better condition for Work - - -

Mr. Nyland: If I emphasize austerity too much, it is still taking me away from ordinary life. When I can control it, that I can be for five minutes austere and the next five minutes not austere - intentionally doing just the opposite - then I create a picture of ordinary life. The purpose for me is not to live in church. Austerity is to some extent withdrawn. I want to go back to life; I ~~xx~~ want to be in the midst of life. At such a time, if austerity is commanded or demanded of me, that I will be able to do it. "I" is the one that's going to decide this, not my mind and not my feeling, but "I" in, you might say, in its infinite wisdom will determine for me - my body - what is right. To be (as is) and then when this "I"

becomes a command, it is my consciousness that tells me what the body is allowed to do under certain conditions.

George: But () sense of (), wasting of time and energy.

Mr. Nyland: This of course is an obvious thing that as soon as I notice a little bit about my body, that there is a great deal of waste - even for the elimination of waste I don't have to be awake. You see if I'm a good manager, in an unconscious state I still take care of (factory). But this is a different thing. I want to have a factory that is able to make any kind of a product under any kind of a condition at any time. Harmonious man means that whichever direction I come towards a harmonious man is always harmonious. It is not just harmonious after a little while or when I get around to it or when I hear certain chords. The totality of a harmonious man is a sphere. Whichever way I come I come to the (cervix) ~~manifest~~ and the center and it is always the same man. You see, the difficulty that I have in an unconscious state is that I all the time am a little different because I because I present to the world different (facets). The closer I come to the center of my being, the less chance there is of having such differences in manifestations. And whenever all manifestations now could be directed from one place in the center - that what is in the center is unchangeable.

George: I understand Mr. Nyland.

Mr. Nyland: You see what I mean? Austerity ~~is~~ has to lead to that - (again) to be mixed with activity - out of that comes being. And the being again, when it is being expressed, it will take a particular form, whichever way it may be desirable or that may be

required for certain conditions. The emphasis all the time has to be on the voice of God. To the extent that I can hear that, to that extent I will say yes, ~~x~~ austerity, yes. No, austerity, yes. Exactly the same way. Because then "I" knows exactly what it is to be done and it has a will to do it and it has the power to execute it.

Time

Rom Records: I wanted to report on two tasks, one of which I gave myself a year ago and the second which you gave me last week. The first one was a year ago - it was that I would not drink for one year and whenever I was offered a drink I would try to use this as a reminder to wake up. It came and went in terms of the ability to be reminded. Sometimes I would be offered a drink and I would not be reminded. I just simply would not make efforts and forget about it after I had a ginger ale in hand. And so - it was too long a period of time in the sense of being a continual reminder to me. I did do things like to tempt myself I put beer in the refrigerator and I did go to several Friday evenings where I had to lift a glass of armagnac to my lips and not touch it and not swallow it and this could be helpful at times. I never woke up as a result of doing this; however, I sometimes think in just doing it I proved something to myself because five years ago I know that I could not have done it and I had to use liquor quite a bit and especially at the end of a hard day. It just was necessary. So in a certain sense I've proven something to myself and this seems to me to have been helpful even though I did not wake up

Mr. Nyland: But didn't you always have a little trouble of distinguishing between the state of being awake and not awake. It still may be that you were more awake than you knew. But in any event it helped to some extent and I think even thinking about wanting to make the attempt is already a help. It's also - you had to exert a certain control over yourself in doing it and it was linked up with Work to some extent, even if it did not culminate in the actuality of an experience. But why can't you make it a little, I call it, deeper? Why can't you?

Tom: I think Mr. Nyland after thinking about this is that there is still not a firm enough wish; there is some question in my own mind for some reason as to the effectiveness of the method. I've had really nothing to, certainly very, very little to act as a sign to me and give me encouragement. I keep on coming to meetings and I keep making efforts and doing things, but I've really tried to give up now you ~~know~~ know expecting to have anything happen. Nothing does seem to be happening and I just keep on going and doing it. And I just - I don't know why - I feel almost impelled I guess to keep going.

Mr. Nyland: No, the question is I think Tom if at the present time you look at yourself to what extent you are satisfied. I think it is ~~xxxxxx~~ really as simple as that. You won't do anything when that whatever you experience is quite all right and you take it - a little bit here rain - shine, a little bit sun or a little bit of rain or a little bit of this and that kind of a condition. You manage to get through. You don't really want to confront it. And this I think is the important question - what is it that objects to it.

~~QUESTION~~ Because you see if you don't and you happen to think about your life as a whole and the particular place your life now has and perhaps the eternity of your life. Or if there are certain philosophical questions that might come up that you happen to think what happens after death or phenomena like flying saucers which we discussed every once in a while - things that have to do with the place of you in the rest of ~~existing~~ society, other people, ideas that have been implanted in you religiously, or things that still come from the early youth that are remnants, or conditions for yourself that you consider are necessary to think about or to philosophize or to come to certain conclusions regarding yourself as a man. I think this is quite important to settle, I would almost say once and for all because if you don't you are now going on for several years in the same kind of thing you see and I wouldn't tolerate it

Tom - I guess. You see I've brought this up before and I've never come to any conclusions and it sounds like I guess philosophy to many people - it's just that I, I'm really sort of ambivalent about the whole thing of ever wanting to have anything that would survive the death of my body. I mean at times it seems to me just to go in blackness would be a very merciful thing and not have to - have to continue on any sort of level. I don't understand what it means of course to continue on another level.

Mr. Nyland: Are you sure that (that is what's going to be).

Tom: Well that's - obviously I've thought of that - I mean if for some reason I'm at a point whereby I have to keep on going over and over the same sort of thing - this of course is sort of hell as I would see it - and so I don't know what happens at the point of death - I obviously don't.

Mr. Nyland: No, the thing is that even if you don't know - because you probably would not know until you get there.

Tom: And then it's too late to do anything about it.

Mr. Nyland: Maybe, maybe not. I'm not sure. I think at the moment of death time stops. When I am finished with time I am outside of the dimensional world - I do not know what can happen in that moment because I think in any one moment infinity can take place. That what I now call growth is dependent in some ~~my~~ way on time or at least the dimension or perhaps a lifetime. But when the lifetime stops and there is only existence, at the moment of death certain things can happen which of course at the present time I don't know anything about. I would not have any fear. What would happen would happen and I would simply ~~be~~ say all right, I will face it at that time. I think that's quite right. At the same time while I live I am interested in what might happen of course and to some extent to equip myself in the best way possible to meet it under such a condition that I will not suffer. Now I don't want to say that at the moment of death that I would suffer because even that I think will be eliminated. But what will not be eliminated is the level of my being. That is, if there is any possibility of continuation - if I can assume that it is ~~be~~ black and there is nothing and it finishes - and if I can assume it to such an extent that it doesn't bother me - I wouldn't think about it. I would immediately dismiss it and say apres () le deluge. You know? It doesn't matter at all what will ~~happens~~ happen when I die - let's eat and drink now, tomorrow we die, that's the end of that and I have not any further worry. If I can honestly say it I think I would be in a very happy state. But I am questioning really if that state at the present time is still possible. That is,

you have to find out for yourself; so do I; so does everybody. And in case there's still a little bit of a question that I'm not quite sure that it will be darkness and nothing else, then I get a little apprehensive and say, ~~yes~~ you never can tell. How will I face then my own death. And do I want to philosophize about what is the best way to face it, and can I apply any kind of a religious (thought) which may be satisfactory to me or not. At the same time, I don't want to walk around with questions ~~in~~ in myself which are unanswered. If there are not enough or not so many or they are too small, then of course after a little while I get used to it and I simply put them aside and said well, I'll think about that tomorrow. And I think that has been the case with you.

Tom: These questions have not been thought through?

Mr. Nyland: Yes, that you simply postpone it. You don't face it. You see, I'm not saying you should face it, no.

Tom: You're not?

Mr. Nyland: No, I think that is a question of one's own conscience. I don't think it is right of anyone to tell someone else what they ought to do. I think it should be left entirely to the person at whatever level they wish to be, whatever their conscience is, whatever they want to be affected by, that it is absolutely none of my business. That only when they start questioning what will I do, that's a different thing. But otherwise I have to accept whatever a person is because ~~far~~ from my standpoint they're all alike. They are at different stages of their unconsciousness. When it becomes of interest to me is a person who starts to work or wishes to become conscious or has already moments of that kind of enlightenment. Then they are in a different kind of a realm. But otherwise I'm not criticizing

anyone for wanting to remain unconscious in whichever way they wish to live. You see, so I'm not trying to teach in that sense that woe unto you and if you don't you go to hell and perdition. I don't know and I don't believe it. ~~If~~ I think (the) continuation of people the way they are as far as mankind is concerned on earth probably can continue for a very long time including all the different ~~mixing~~ catastrophes that will take place on earth and ~~present~~ probably will kill a great many of us. But you see again I'm not concerned with that because the emphasis of my life is not there and I hope that people gradually could understand for themselves to have that kind of a peace of mind or at least not such questions bothering them () taking away out of the atmosphere of ordinary life and that the accent is placed on that what one really is. And that on that kind of a basis (this) life as existing, always existing into eternity, never will end, never will ~~be~~ stop, never had a beginning, always was. And if that is any difficulty for me to conceive it, it simply means that my mind is not able to conceive that kind of a concept because it cannot in the present time the way it is have anything that looks, you might say, looks like an experience of infinity when it is still finite. But you see one has to have a certain desire to want to think about it and if that isn't there, then I let myself be ~~be~~ taken up by a great many other things of ordinary life and they use up my time and energy whichever way they wish and to some extent I say, let it go, as long as there is enough.

Tom: The problem here Mr. Nyland is that you seem to many times in the past have said to many people if not to me, well you've got to stop philosophizing about it and now it would seem you're almost advocating -

Mr. Nyland: Yes, because you see when a person is wanting to Work and has had experiences of being awake, then they shouldn't philosophize. This was predicated upon your own statement that you do not know what it is to be awake. That is the difference. As soon as you say I know what it is to be awake, I will tell you don't philosophize. (It's your question). I think as far as progress is concerned if one looks at it over the last two or three or five years, whatever it is, sometimes of course I think it's terrible for a person to admit that it is the same as it always has been and at such a time even saying I've been in touch with Work and look at what it shows - I think it is terrible. And I have to come to either one of two conclusions. One is that I'm not capable and the other is that I've applied it in the wrong way. It's not necessary to come to a conclusion that it's impossible. All I can say is it has been impossible for me. If that is the case and I leave the third possibility open as something that perhaps exists for other people, I can become a little jealous. I also will try to find out how other people have done it and what they do. What is this imitatio Christi. If it is possible for a man to become really what he thinks he ought to be in the sense of consciousness, really become more of a man - if it is possible for one person I don't doubt it for a moment that I would also be encouraged to hope that it is possible for me because as far as that is concerned, all humanity is very much alike. And that for one person showing the actualization

of the thoughts in some way and making statements about being awake (and) conscious would encourage me to say I will try it. But then I have to have a desire based on negation of that what I am. And when that isn't there, then of course I belong to the other category that I have tried and it was not enough and I don't want to try any more - or - I have no interest

Tom: I don't understand you - the - a wish, desire based upon the negation of what I am?

Mr. Nyland: If I realize what I am and I don't like it, I want to negate it. My desire is based on that negation.

Tom: But I thought we were again trying to accept whatever we see.

Mr. Nyland: When I want to wake up I accept that what I wish as wanting to wake up without determining what I want to become. But the original desire is based on this constating, as Gurdjieff would call it, of my condition as it is. When I look at myself I look at it with ordinary mind. I certainly judge it. I see certain things that I don't like. I think that I am not harmonious, that I am not conscious, I think that there is a great deal out of control, that I know that I waste a lot of energy. All these things are statements about myself that I don't like and I can't help thinking about myself that I will start to compare such conditions with what might be if they were eliminated. So it has to be on the basis of the possible elimination of that what now I don't like. On that I base my wish. This particular wish represents energy wanting to wake up and now all I can do is to make that energy go to the state of being awake without determining what will happen after I am awake. I keep on thinking at the same time that after I am awake that all these so

called negative things will be eliminated. But when I make the effort, I want to make that as pure as I can. And I don't want to have it diluted by any kind of a thought how it ought to be when I wake up when the waking state is a condition that I cannot ~~not~~ describe. So it certainly is not (made up) by having to ask God as it were to give me sunshine when I want to go on a picnic. The totality of all things taking place by ~~the~~ all people ~~not~~ makes up the totality of the possible experiences of a man. If I ask for something, it may take it away from someone else. I have no right to do that. But I can for myself, without taking anything away from someone else, create a condition of awakening in which the state I dislike cannot exist. That stays entirely within my ~~conscious~~ domain. The other - hoping that God is going to give it to me, taking it ~~not~~ away from someone else - I can never ask for. You ~~do~~ see the difference? You understand what I mean? Because I base it on the possibility of wanting to change and at the moment when I work I have no change in my mind. I shouldn't have.

Tom: It's becoming clearer - I -

Mr. Nyland: It is a difficult concept, Tom, I agree because you can hardly separate the effort of being awake which is a separate effort of feeding an "I" in an objective sense, as compared to the ordinary process of my feeling ~~in~~ or my mind thinking about changing myself and improving myself. And the two will run parallel because they have both to do with the condition of my body. But that what is received in the ordinary way by my mind knowing what the body is doing is also received by the faculty in an objective sense as a result of an awareness. And the difficulty why the two start to mix

is that they are both attached to the same kind of an object. It's a very simple explanation but it is extremely difficult to maintain it because as soon as it is connected I flow over into ordinary mental states. The state of wanting to be awake is an extraordinary mental state only taking place in a certain section of the brain. And that is where the difficulty starts. And since there is usually very little energy, I don't want to have any interference of mixing that energy with any kind of a subjectivity. I want to make it as pure - objective - as I can. For that reason I must eliminate all kind of desires, including the desire of criticism or including any kind of associative form of thinking of that. I have to include impartiality, I have to include simultaneity. But for the time being, Tom, I would say continue to think and philosophize. Until you come to appoint that you, yourself, say it's enough. Now I Work because that I think can take place.

Who is in the back there?

Andrew

Yes Andrew?

Andrew Nevai? I've been thinking about goals and ambitions as pertaining to myself and a lot of times - I mean a lot of decisions come up every day and many times I don't know which way to turn. What I mean is, I don't really know what the difference is between goal or ambition or too much ambition and very often I have to ask myself if I'm doing the right thing and if certain people would approve of my actions and so on and so forth.

Mr. Nyland: Andrew, have you ever heard of Gurdjieff?

Andrew: Yes.

Mr. Nyland: Have you ever heard of Work?

Andrew: Yes I have.

Mr. Nyland: Do you realize you're on Tuesday?

Andrew: Yes I do.

Mr. Nyland: All right. What is the Work question?

Andrew: I thought I was asking the work question but if it didn't sound it then maybe I'd better take some more time to think about it.

Mr. Nyland: Andrew, what was there of Work in it? All you ask is how to change - how to make up your mind - not knowing which way you are going - floundering. It's an unconscious state of everybody.

Andrew: I realize that Mr. Nyland.

Mr. Nyland: Good. What is Work?

Andrew: What is Work for me?

Mr. Nyland: Yes, to apply it to that state.

Andrew: Observing.

Mr. Nyland: Observe what?

Andrew: Observe the state or the various states of floundering.

Mr. Nyland: No Andrew. If you wished - if you could really - to observe in the real sense of the word the state of your physical body under the influence of such thoughts and feelings you have, then at least you would indicate what would be a possibility of an application of Work.

Andrew: Well then that's the problem because I - apparently I spend too many much time philosophizing and that seems to be what you're saying. Instead of being very simple about it and doing the simple basic thing.

Mr. Nyland: What are we going to do from now on?

Andrew: I don't know Mr. Nyland because I find it very easy to give in to this kind of -

Mr. Nyland: Andrew, you asked me to come back to Tuesday.

Andrew: Yes sir, I did. I don't mean that I don't intend ~~think~~ to do anything - I mean I've asked you this question because I don't know what to do.

Mr. Nyland: ABC Andrew. Crawl. Forget about the ordinary conditions in life that are a little difficult. Start work in a very simple way; crawl like a baby on the floor. Give yourself tasks whenever you are engaged in ordinary physical activities like walking - make attempts to wake up. And for the rest - don't talk about all the other things in life that are of course important from the standpoint of life but at the present time are not usable for you because you don't know what to do as far as Work is concerned. Now either you understand what Work means and you do it and you try and you can report on it if you wish; otherwise you don't come back on Tuesday any more. You can come to any other meeting.

(Dick Wachtel?): Last week I asked you for something that would stimulate my conscience so that I would be reminded that I want to Work throughout the day and you told me to think about it in the morning soon after getting up, you said when I'm getting dressed, and in order to sort of liberate my mind or clear my mind so that I was to take a cold shower which I did. I found it helpful. I became alert much more quickly and as a result of becoming alert much more quickly I was able to think about Working, about other people Working in this group - to establish some sort of contact between I - my

associations with Work and the day that was coming so that throughout the day in general, not always but in general, I made many attempts to work. Even if I had forgotten to do it exactly as I had planned, in realizing that I had forgotten I still made the attempts and relative to weeks before this past week, this was a very good week. And it had been what I had hoped it would be.

Mr. Nyland: Good. Continue for this week every other day.

Dick: Should I do it tomorrow? Or skip tomorrow?

Mr. Nyland: You did it today?

Dick: Yes, maybe I should skip tomorrow.

Mr. Nyland: Yes.

Dick: Is there anything else that I should do?

Mr. Nyland: No. Watch it when you are not supposed to do it. And to see how you behave then. Partly you will go on the momentum of the previous day and partly because you will happen to think about it anyhow. But see if you can watch it ~~in~~ that extent if actually the difference between one day and another is so marked. ~~it's~~ It could. And at the same time it could not be. It's quite possible that it's already a little bit more part of you.

Dick: I think it's good and that I should continue it in some way, but I noticed that prior to this morning it had run down a little bit in the last couple of days.

Mr. Nyland: But now you have new desire.

Dick: This will breathe a little new life into it.

Mr. Nyland: I think so, yes.

Who is it, Miriam?

Miriam: Yes. I did the task this week when I would walk up stairs to first close my right fist on the first stair then on the second stair to open the fist, on the third stair to close the left fist and on the fourth stair to open it. And Continue that up the stairs. The first day after the meeting I didn't go to the office so I did it here. That was Wednesday. The second day I did go to the office. There were thirteen stairs. The closing and opening of the hands was helpful to continue an awareness. Several things happend that I - once meeting someone on the stairs. The first time that happened I let go of this attempt. Today when it happened I held on to it. Almost at the top stair. I did it while - not just at that one time but in walking upstairs in general. Maybe five times in going up and down stairs I ran up and didn't try it at all. A couple of times when I did that I got half way up and stopped and started the task. Sometimes when I was carrying bundles I left them at the bottom of the stairs, went up to do the task without carrying anything, and went down again and picked up the budnles and went up again. And these ideas to do this kind of thing happened towards the end of the week. It also helped in just walking - I would move my hand - close my hand - open it sometimes. And today I took a walk and I would say it was the first time I began to make observations of my body. I noticed that the noises on the street at another time, and other noises around, that I was thrown into different moods by these noises and I was - became aware that when it was quiet, I realized that it was affecting me - the thoughts that went on -

Mr. Nyland: Do you think it was helpful?

Miriam: The week ~~week~~ went up. Today has been - well it started

out ~~poorly~~ poorly but it came up and it's gone up this week from the day that I began the task to today.

Mr. Nyland: Extend the task now that when you are in front of someone talking to you or you talking to him or her that you do the same with your fist. At the same time you know there has to be something more in your face of expectancy. Expecting is that you hope something will ~~mag~~ come into you. You hope for that you see. Usually your expression is that something is there in you wanting to get out. It becomes a little expressionless because you don't express it. There's quite a difference between that kind of a face and being open. So the openness is that you have an expectation ~~in~~ of something that could be useful to you so together with this fist business as you stand, the expression on your face has to change into one of interest. You remember our old enemy staring. Eliminate it. I have told you, smile. Relax your face so ~~xxxxx~~ that it has an expression. With that it is ~~very~~ easy for someone even to talk to you because, without making a pun, you stare too much.

Miriam: I'd like to ask something - when you began to talk about this - the expression on my face -

Mr. Nyland: There's not too much to talk about - you just change it.

Miriam: It's an attitude of myself that doesn't seem - that's not right - that I think I have something and I realize that it's been since ~~it~~ I was a little girl like if I was walking down the street and someone happened to be walking down the street I'd suddenly start running for some reason, just because I wanted to show off or something or (do) better than I was.

Mr. Nyland: Whatever your conditioning may have been Miriam - it

doesn't matter very much because now you are trying to grow up. Expectation means that there is something empty in you you would like to have filled. You hope that someone will fill it. This should show on your face. Eagerness. You know what I mean?

Miriam: Is it anything that will fill it?

Mr. Nyland: Almost anything. You can be eager about anything. Yes, sure, why not. Myabe they ~~is~~ can tell you ~~more~~ something that you don't know.

Miriam: Boy. and then continue on the stairs or do I -

Mr. Nyland: Yes. In addition I said. All right.

Dave Petraglia: I'd like to ~~is~~ report on a task I agreed to last week of waking up with a shower and then trying to relax for five minutes before attempting to move my fingers. And I did it and it was a complete bust. The whole week was very bad for me in many ways including the time when I tried to do this. Although I was getting up in the morning and the ordinary aspect of taking a cold shower had its affect but in terms of trying to wake up, it was a disaster. In a sense.

Mr. Nyland: Did you resent it?

Dave: well no, not really because the week was overpowering. My ordinary life during this past week has been very difficult. Things have been like sort of a deluge pouring out and I didn't resent it but I had to more or less let it go and at times my heart wasn't in it really at all.

Mr. Nyland: ~~sim~~ (So you) blame the conditions? With a clear conscience?

Dave:

I don't know how honest that is to ~~me~~ do that.

Mr. Nyland: I don't know either.

Dave: No. I would have to say that I couldn't generate enough

Mr. Nyland: That I believe

Dave: And then leave it at ~~that~~ that.

Mr. Nyland: Yes. Good. And that is simply a statement. Will you do it this week again? Not every week is full moon you know.

Dave: Could I use something else besides moving my fingers. I've been doing it for - sitting down and trying to observe myself moving my fingers was good when I did it for the initial two weeks. And this last week - well it's going to be very hard for me to pick it up.

Mr. Nyland: Have you room in the shower to move your arms?

Dave: Yes.

Mr. Nyland: You can actually? Can you do the First Obligatory.

Dave: I could approximate it - there would be a couple I ()

Mr. Nyland: Yes - push the wall ~~me~~ out a little bit. All right?

Dave: Yes.

Mr. Nyland: We'll do that.

Dave: ~~xxxxxx~~ Not at the coldest, Mr. Nyland.

Mr. Nyland: No? All right David. I'm not going to take the temperature. When I say do the best you can, it doesn't mean zero. There's a certain temperature that you have to find under which you can work best. It's not extreme. There is something that has to be set up because (of the cold more or less going) to luke warm, whatever it is water, between your body - your body of course will react. It too much of a difference is between temperature, a great deal of your

energy will go into a statement of the fact that it's too cold. If you can make it luke warm - more or less³⁷ degrees centigrade - it is exactly the temperature of your body. Under normal conditions that would be ideal. At the same time, when it is that ideal the chance of falling asleep is also ideal. So I differ it a little bit so that there is a little change above or below it and I find that in which then I know that certain energy will go to the fact that it is a little different temperature. At the same time, there is enough for me also to wish to wake up. That is the temperature you establish. All right?

Dave: Yes.

(Tom Harris): We've been walking around in a circle early each morning and I've been doing it a few days more than Judy but doing this very very intensely and trying very very hard to wake up - it seems to after a little while to generate a monumental amount of energy.

Mr. Nyland: How big was the circle?

Tom: It's a large room. I would say maybe about ten feet.

Mr. Nyland: No furniture?

Tom: Well - no furniture.

Mr. Nyland: And at what pace?

Tom: Very slowly.

Mr. Nyland: What was the energy generated?

Tom: This - I would say it was generated by the fact of the desire, of the yearning of trying to wake up very very hard and maintain it as one walks very very slowly and after this is done for a while

ther is this - I would almost say kind of sense of eminence - but at any rate something ought to be done after that.

Mr. Nyland: With the energy?

Tom: Yes.

Mr. Nyland: Walk the ~~in~~ other way. You will undo it. Try it tomorrow morning, Tom. It will be quite surprising.

Tom: Thank you.

(Man) : Last week ~~is~~ was probably the best week of work I've ever had. It was the first week of work I had done in I would say a couple of months. And this week I also had a problem from ordinary life which is still oppressing me. I would like a task - I just concluded that if I took a task here formally from you, it might give me a chance to know whether - well, what I ~~should~~ should say is that when the problem came up, then the Work went out the window.

Mr. Nyland: You want a task in connection with that?

Man: No, I want a task, formally taken task, so that I can find out -

Mr. Nyland: What kind of a task would you like for yourself. A task is just a little bit more difficult than you think you can do

Man: That's the kind of task I like to avoid so I guess that's -

Mr. Nyland: I know. That would be the task. Well? You tell.

Man: It's possible that the task - I do try to ~~wake~~ wake up on occasion going up the stairs to my apartment and when I heard Mirium ~~sing~~ describing her task I thought how much I would dislike having to add opening and closing my fists going up and down the stairs.

Mr. Nyland: Why would you dislike it? I think it's fun. Why would you dislike that?

Man: It would make Work out of the -

Mr. Nyland: Well, maybe you just dislike Work.

Man: Yes.

Mr. Nyland: All right () then don't work. Why do you dislike Work? I can understand that a person does not have much energy and that probably he cannot carry it through too long or that there are of course several things that are of interest that you would prefer to do instead of work. But I think that the desire for Work has to have a ~~mn~~ place. And it is not looked on as a necessary (medicine) then only to the extent probably that it is a psychological medicine - you know it's going to be good for you. As soon as I know that I am aiming at something and I employ a certain method and I do it - I have in mind the aim. And that even if it ~~is~~ is a little distasteful, next to it is also a desire to do it. So it never can be 100% distasteful. The ~~very~~ fact that you ask for a task means that you want to do something about it. All I now do is ask you for some kind of a tendency or a habit on your part which would be a little difficult to break and to do it as a task and to simply mention it now in the presence of everybody else. Now if you think that walking up the stairs with the fists will do fine. Have you ever walked up the stairs two up and one back?

Man: No

Mr. Nyland: Well maybe that's a good task. It will take you some time to get up the stairs. It will give you a chance to see how silly things are. You want to take that?

Man: I'll take that task, yes.

Mr. Nyland: How many times do you go up stairs?

Man: Some days I would only go up perhaps twice. But I can go up as many times as -

Mr. Nyland: When you go down, you can use the same method. Didn't we have that Dave - where are you () - when it's only twice you do it twice extra - at least four times. How many steps?

Man: Two fairly long flights

Mr. Nyland: Well it's good. All right. It'll take you five minutes to get upstairs. All right Dan?

Dan: Yes.

Mr. Nyland: And you do it now in the presence of the others?

Dan: Take the task?

Mr. Nyland: Yes.

Dan: Yes.

Mr. Nyland: So help me God.

Dan: So help me God.

Mr. Nyland: Good, we use that phrase once. I don't want to use it too often because then it becomes common place. But you know that the attitude towards ones inner life has to be like that and that the wish for developing it has to do with the impossibility of developing it. And that you ask as it were not only for guidance but for help. How can I extricate myself from my manifestations? How can I be continually austere regarding myself, How can I lose the ~~unquenchable~~ appetites that are always there and that always want to be satisfied and which I have in ordinary life in an unconscious state always given in to. How can I fight them? And when I do want to fight them, what do I really want to accomplish. This is the kind of thing that

you have to have in your mind - it is a phrase now in your mind and in your heart - in the totality of your being something has to be there for yourself that you know that there is life and that you are responsible and that certain things in this lifetime of yours have to take place and that you must work for it, that it is expected of you. Somewhere someone is expecting it. Something in you is expecting it and hoping it - to be set free. If you know that that is there and you hear it, then you will Work. For the sake of that. What is worth more than you in your ordinary life and all your little idiosyncrasies and your inclinations and your little desires and everything that goes with your ordinary life as it is now. Look at it every once in a while - how silly - how much time do you spend ~~is~~ - how much you are affected by the outside world - how often least little things throw you out of gear. It can take place at certain times but don't let it continue - come back; as it were, bounce back, be springy, vibrant, psychologically - things will affect you, no doubt. The rain will make you wet. There's nothing you can do to prevent it because they are two heterogeneous things, when they do get together something is bound to happen. It will never become homogenous. If that is your aim, that it has to be kept separate, then the effect of the rain on you will not penetrate and it will not touch what you really are. You can for one moment be affected, and even at such a moment be reactive but almost ~~immediatly~~ immediately ~~ing~~ after that you can be yourself again. Don't let it continue. Don't harbor a thought or a feeling too long. It has already worked itself out long ago, at the moment it happened it had an effect. It's enough. Not many things will penetrate and lodge in you and stay there. Many things are on the surface only.

(Consider them such). And when you turn your back and you go inside you can forget about the outside world. I hope you understand that allegory. The manifestations belong to your outside world. If you turn your back towards them because you are not interested any longer, you become austere regarding them, and then you take up lodgings inside. And there you have to be awake because that's the requirement whenever you open that kind of a doorthat then you are under the influence of a different kind of a ~~law~~ law. How often you want to expose yourself to it - as many times as you want to turn on the shower for the right kind of temperature in order to be reminded that you're doing it for a certain purpose. Not for cleanliness but for the sake of being able to see yourself as you are taking a shower and the way you are - your body and that you are present to that. And incidentally you might use some soap.

What I said to ~~the~~ Andrew I mean. If you keep on asking questions that have nothing to do with Work, please stay away. Come here with questions about Work - your attempts, what you have tried to do, even if it is not successful, ~~the~~ at least your interest has to be regarding Work - that you wish at times to do it or at least that you wish you could do it or at least that ~~you~~ you're open minded that maybe some day you might do it. Your ordinary life will continue. If you don't know what to do go and read about it in some nice book. When you come here you talk about Work, the attempts at waking up. That is your commitment, you know, that is Tuesday. That is the caliber of the people who come. It is better that there are a small number who are united on that particular basis instead of a large crowd.

It is of very little interest to someone else and it even may be harmful if there are too many who just happen to sit and as I've said many times soak up things like a sponge. Work. This is the one thing that is absolutely necessary for those who, you might say, enter through this door. Let all the hope go then regarding your ordinary life that it will give you in the end satisfaction for the answering of certain problems. You will not find them in an unconscious state; you will not find them in subjectivity; temporarily you will be able to be put to sleep a little bit more and perhaps lull in it and love it. But as far as the building of something that could become permanent in you, you will not find it on earth. You have to build with materials that come from another region above you, away from you, away from earth and you have to draw it towards you or you have to go up towards it. There is no way, no other way to free it, even if you do not think that it is to be formulated in the terminology of Gurdjieff. You can make any number of names for yourself provided that what is important for you, that is your honesty, your seriousness, the realization that something of some kind - maybe Work - has to be done and that you are still quite a distance away from an accomplishment of becoming a real man. If that is alive in you, then this is the place because sooner or later you will find out that the only way to get rid of everything that belongs to you as subjective creature is the introduction of the pearl of great price. That what is indelible and that you might call objectivity in the true sense of the word. I'll see you next week, I hope. Good night everybody.